

## The Telegram That Recalled Buffalo Bill Was Carried on Horseback Across the Prairies at the Rate of Thirty Miles an Hour.

## Buffalo Bill Was Not in Evening Dress When He Went After Sitting Bull.

Colonel Cody's Denial of an Old Story. "I Had to Go Hundreds of Miles to Find Sitting Bull. I Have Lived Fifty Years on the Plains and Never Caught a Cold, and That Proves That I Do Not Go Riding About in Evening Dress, nor Prowl About the Dakotas in Cotton Gauze. I Would Have Got Sitting Bull That Time if President Harrison Had Not Called Me Back."



A relay had been established. Each relay was two miles long, and that telegram from President Harrison made its twenty-mile trip across the Nebraska prairie at the rate of about thirty miles an hour. The man who overtook the ambulance refused point blank to repeat what was said by the Colonel as the message was read.

What can we do for you, Colonel?" the post commander inquired. "You can give us our dinner," was the response, and a dinner at a post means feeding and lavings of potboiler, at least when there is so distinguished a visitor present as Colonel Cody, and so important a work on hand as the arrest of a troublesome Indian chief.

The dinner was ordered, the tables spread, the sideboard generously stocked and the feast began. Not all the officers sat down at once. It might not have occurred to Colonel Cody that there would be a large number of them, for so small a post, at the moment on detail about the camp, but it must have seemed pleasant to a hungry man that he never was without company for a bite or a sup. It is told now by those of the officers then at Fort Yates, but now at Fort Leavenworth, that their detail for the moment was to keep out of sight until one of their brother officers could show signs of having had enough. The signal was to pass an upturned fork in the hand as a signal to the mess-stewards, who got the news outside. On seeing that signal, one of the united officers would burst into the mess tent, damn the service that had deprived him of the opportunity of teaching glasses with the old scout, and the gymnast with the fork would withdraw to take his tour of duty on the parade, which, he it known, was nothing at all.

"We dined with Colonel Cody by relays," said one of the guests at the time. "While the officers are willing to tell this much, they do not say with the object was. They do, however, admit the result was that instead of starting out that afternoon with Sitting Bull's camp, thirty-two miles west, Colonel Cody slept at the post. While he slept the wires were working. A telegram was sent from Fort Yates to President Harrison. What it contained is part of the printed records of the Adjutant General's Department, but the publication of the President's reply is sufficient to relate. That reply read:

"The orders with reference to W. F. Cody are hereby revoked. Benjamin Harrison."

This is the telegram Buffalo Bill referred to in his published interview. It was so brief and to the point, that it could not be misinterpreted, and it was signed by so high an authority that it could not be questioned.

When that telegram reached the hands of Major McLaughlin, still in the army and at that time, besides being Indian Agent, was

chief of outfit to Buffalo Bill, Buffalo Bill was far on his journey. Yet he was not so far as he might have been. He had arisen at sunrise and immediately started for Sitting Bull's camp. He had got, by the authority of his commission from General Miles, the post ambulance, and into it he had climbed, accompanied by his fellow-travelers, Ed Johnson of the Pioneer Press, John Haskin and Doctor Powell of White River. These three were with him for the excitement.

Buffalo Bill stated last Sunday that he intended to ride into Sitting Bull's camp unannounced, and that he was unannounced when he left Fort Yates for the overland stage of the journey. At Fort Leavenworth they say this is inaccurate.

"When Buffalo Bill left the post that morning for the first time," an officer stated last Wednesday, "he and his entire party had their arms, but they did not discover until they were six miles on their journey that they had forgotten their ambulance. There was nothing for it but to turn back, and thus they lost valuable time. It was quite 8 o'clock before they made their second start, and up to that time we had no news from Washington, which was what the soldiers were waiting impatiently for."

But the news came two hours later, and the post commander lost no time in carrying out the intentions of President Harrison. It was nothing to him that Buffalo Bill had two hours the start of him. All the way from Fort Yates to the river near Sitting Bull's camp soldiers had stood with their ponies saddled and ready for the hardest ride they had taken in many a day. A relay had been established. Each relay was two miles long, and the telegram from President Harrison made its twenty-mile trip across the Nebraska prairie at the rate of about thirty miles an hour. The man who overtook the ambulance refused point blank to repeat what was said by the Colonel as the message was read. The driver of the ambulance was ordered to wheel his four miles about, the journey to Fort Yates was retraced and Colonel Cody made his way East without so much as calling on Colonel Dunn to explain the collapse of his trip.

Incidentally, although it may have no connection with the order given to Buffalo Bill, General Miles lost his division immediately after the episode and never since has had such an executive office and freedom as he had enjoyed up to that time.

Last Sunday Colonel Cody declared President Harrison had blundered when he sent

that rescinding order. Last Tuesday at Fort Leavenworth a little assembly of officers standing about the post traders' office said he never did a better thing.

Buffalo Bill said he would have been able to have gone right up to Sitting Bull and would have talked him into going back with him. The army officers say he and his entire party would have been killed long before they got near the camp, and assert that subsequently Sitting Bull's Indians told them that they had been of that mind. Sitting Bull never was arrested, not even by the military, but he was shot to death by the military. Major McLaughlin, then acting as Indian Agent, sent his men to Sitting Bull's camp about 4 o'clock on the morning of the battle, planning to get them there when the camp would be sound in sleep after their fatigue of the ghost dance of the day and night before. This calculation was correct. Forty Indian police got into the camp before their presence was noted, and then it was only discovered by Buffalo Bill demanding of some squaws in Sitting Bull's tent to bring the old Indian out. These women alarmed the camp, and no sooner were the Indian police in the tent than they were surrounded by Sitting Bull's men. Sitting Bull was awakened and given time to put his clothes on. That time was used as the old chief must have known it would be used, by his braves rallying to his rescue. By the time he was dressed and expressed himself as ready to go with his captors he gave a signal which caused one of his men to kill Bull Head and another to send a bull into the body of Shave Head, but the Indian police, the echoes of those shots had not died away before the "mahawk" sent two shots into Sitting Bull. He effectively sent him across the divide.

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When in Kansas City last Sunday Buffalo Bill sat at the Conter House surrounded by a little knot of old-time friends, friends who were friends when the whole lot of them were in the army or on the prairies of Kansas and Nebraska together. It was natural they should fall to talking of by-gone times. A local newspaper, in recounting part of the gossip, published the following:

"There is a story, Colonel, that when you went after Sitting Bull you wore a silk hat and evening dress." "Was suggested. It is the fact that such a story goes the rounds of post traders' offices, the sentiment being that the dinner had been good, the wine better and the Colonel anxious to catch the first train West on receiving orders to report to Colonel Forsyth, then in the field campaigning.

"It is not true. I had to go hundreds of miles to find Sitting Bull. I have lived fifty years on the plains and never caught a cold, and that proves that I do not go riding about in evening dress, nor prowling about the Dakotas in cotton

extra. But I would have got Sitting Bull that time and made the battle of Wounded Knee impossible if President Harrison had not called me back."

"The President stopped you, did he?" "Sent a telegram which overtook me when I was within twelve miles of Sitting Bull's camp. I had orders to bring him in, and I set out to do it."

Colonel Cody's denial of the dress-suit story may carry conviction with it to the general public, but it will not disturb the legend that with Lieutenant General Miles he had been dining and that the dinner had been good and the wine better. The legend, continuing, says that the upshot was that General Miles, then commanding a division of the army, gave to Colonel Cody one of the most peremptory orders ever given by an officer to a subordinate. It read this wise:

"Post commanders and others will re-

der to Colonel William F. Cody every possible aid he may require to enable him to carry out his special task of arresting Sitting Bull and bringing him into camp."

That order was written, and all post commanders en route saw it, and obeyed it. But General Miles, commanding the Department of the Platte, never saw it. According to critics of the story, that order in his pocket, he should have called at department headquarters to explain his commission to the General commanding. It is military history that Buffalo Bill did nothing of the sort, and military legend that he did not do so because when he awoke on his train at St. Paul he found himself in his legs still armed in evening dress, his only hat a tall silk affair, and in lieu of stout boots he wore patent leather pumps. It was this part of the story which Colonel Cody denies, and his

denial ought to count. It ought to, but it does not at Fort Leavenworth, where there are today officers who lay at Fort Yates on the day that Buffalo Bill reached there and made his first march overland to accomplish the work he was detailed for by Major General (now Lieutenant General) Miles.

When Buffalo Bill arrived at Fort Yates he found Colonel W. F. Dunn in command. He had a new suit of frontiersman's clothes on, and the women should spend more time in their homes and pay more attention to the rearing of their children. Let them inculcate in their sons and daughters that culture and breeding which comes only from the home, so that when they take their places in society much of that fastidiousness and vulgarity that is so noticeable in the society of the present day will be obnoxious to them. It is the actions of the leaders that make society. The leaders are the women. They are the moving force. The men count for little. The press throughout the country only relates the actions of the leaders to the public, and it is the continuous, repeated notice of these actions that establishes in the minds of society or of the public what we call custom; hence the grave responsibility of introducing an evil that time may establish. Publicity is a good thing in its way, however, for if it were not for the public press many of the new vices would be almost anything to attract attention.

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particular attention to the doings of society and imitate them as a New York clergyman stated they do. "They argue that there is in all large cities thousands of people striving for social prominence. When they get money they immediately set out to do what they have seen other wealthy people doing. They have probably witnessed nothing but the movements of the common class in society, which seldom does anything in a dignified manner. It is because of this tendency of the poorer classes to imitate the rich that the example set by the plutocratic society of every city is harmful. "One of the most prominent society women of the city says that Mr. Page's criticism is just and merited by the whole of St. Louis society with a few exceptions. 'Society in St. Louis is rapid, trivial and brainless,' she said. 'But it is the best we have, and I make the best of it. Now you must not quote me for I am a society woman, and as it is, and if what I say becomes public there will be an awful storm about my head. But there is much that is good in society, but, of course, that is never noticed or commented upon because it is expected. "It is always more pleasant to speak of the commendable characteristics of our fellow-beings than of their tendencies to err—so much easier for our own comfort to say 'Well done' to everybody and everything than to hold up the faults of our society to the sun that its weak spots may be more easily seen; but, however unpleasant it may be, we are called upon in this life to condemn as well as uphold. "In combating Mr. Page's statement, that the doings of the upper classes do not interest those in a lower social grade, she says: "That an error or transgression committed by society is a very serious matter to our community, every thoughtful person quickly recognizes; serious, not only because it reflects on society itself, but because of its influence on the millions who are ever ready to emulate society's movements and manner.

"I do not believe, however, that our children or our children's children will see any improvement in society. It can be reformed by the women, not by themselves, but through their children. Therefore, I say that the women should spend more time in their homes and pay more attention to the rearing of their children. Let them inculcate in their sons and daughters that culture and breeding which comes only from the home, so that when they take their places in society much of that fastidiousness and vulgarity that is so noticeable in the society of the present day will be obnoxious to them. It is the actions of the leaders that make society. The leaders are the women. They are the moving force. The men count for little. The press throughout the country only relates the actions of the leaders to the public, and it is the continuous, repeated notice of these actions that establishes in the minds of society or of the public what we call custom; hence the grave responsibility of introducing an evil that time may establish. Publicity is a good thing in its way, however, for if it were not for the public press many of the new vices would be almost anything to attract attention.

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society's cut seems to be more than even the most brazen of them can stand up against. As things are now, a woman has to be very careful in inviting people to her house, for fear that she will send a gentleman beside a lady to whom he is paying alimony. "Another of society's most recent and most dangerous evils arises from the introduction of petty gambling at cards, chiefly at bridge whist. This evil is prevalent in the East, and is fast taking hold here. There are many bright young men in society who have to live on a limited income. They cannot afford to play with those who can afford to lose, so they stay away from functions. In their places we have the chronic bleats, who are no good to themselves or any one else. In conclusion, I would say that the greatest need of society at the present time is better leadership—that of men and women of education, culture and refinement, who have brains enough to think out results before suggesting amusements, and sufficient force of character to stand by their ideas; men and women who have the manly ideas of what constitutes a good time of the distinction between what is elevating and what is degrading to the human nature. Then will the whole body of our society be placed on a more exalting and loftier basis."

The Right Reverend Daniel S. Tuttle, Bishop of Missouri, takes a rather more optimistic view of society. He says: "Society is what women make it. Women are what homes make them. Homes for their best development and influence depend practically upon the entrance into them and the blinding in them in these later days of the world of Christian doctrine and habits. "To hurt public opinion at society in general is neither wise nor right. God intends us to be social beings, and he would have society one of the forces to make us nobler, better and happier. Let not society be maligned, but let guidance and purity and uplift be ministered to it from homes. "This show made by some of the wealthy people in society should be condemned, not only because of its vulgarity, but because

it induces people, who are continually aping the ways and manners of those in a higher social sphere than themselves to go beyond their means in order to seem what they are not. The best people in society, however, do not make ostentatious displays of their wealth. An example of refinement in society may be found in many of the women who go plainly attired to church. "The women of the country have the power to reform society, or, rather, make a new society. I am afraid much of that society that is held up to ridicule is beyond reform. The seat of society being the home, it is obvious that the influence of the home will permeate social life. Let the women spend more time in their homes with their families and less time dilly-dallying at insane functions. "When a woman neglects her home life she takes her hand from every spring of noble influence and loses control of those things that ennoble women and consequently society. Women are the moving force in society. Their actions establish custom and thereby become an influence for good or evil. "The Reverend Samuel J. Nicolls, pastor of the Second Presbyterian Church, believes that Mr. Page's scathing criticism is well deserved by many of those who have a foot-hold in the upper circles of society. He also believes, however, that if Mr. Page had tried he would have found things in society meriting praise as well as those deserving the severest condemnation. "I have no doubt," he said, "that much of Mr. Page's criticism is just concerning parts of society, but it cannot well be applied to society as a whole. If society were entirely as Mr. Page pictured it, it would be an abomination and could not exist. Society as a whole has much to recommend it whether it be that of the rich, middle or lower classes. "It is true there are those who mistake notoriety for fame and brazenness for splendor, but on the other hand there are many cultured and refined ladies and gentlemen who are as closely identified with society as the dabbler whose sole object is to go for the plaudits or ridicule of the

multitude stigmatize society with the vulgarity of their efforts. "But everywhere among the rank weed you can find some good corn growing, and in society circles as elsewhere there is much of good human nature beneath the outer excoriation."

The Reverend Robert A. Holland, rector of St. George's Episcopal Church, says that the criticism applied to New York and Newport society cannot be fairly applied to all society. In Boston and New Orleans, he says, there is a society of culture and brains as well as of money, which is not to be compared to the society criticized by Mr. Page. Such criticism cannot be applied to St. Louis society, he said, because St. Louis has no society. "Mr. Page is a personal friend of mine," said Doctor Holland, "and in every way capable of the fairest and justest judgment of society. He is particularly fitted by birth, breeding and money, and the eyes of a genius for observation of social life to pass judgment on society. I agree with what he says, and can easily understand how that class of society which he rails against would be nauseous to a refined gentleman. "It is the new rich people who make society ridiculous. Men and women who have jumped into wealth from comparative poverty by means of speculation, mining stocks or trusts. They believe that money is the passport to society and it is to the plutocratic society of New York, and as soon as they get it they want to let people know about it. "They believe that the way to get into society is to spend their money. When they commence to spend they make a noise about it so that every one will know they have arrived. Such people are not fitted by birth or education for an existence among refined people. When they get rich they do just what they did when they were poor and it is all the more offensive to people of good taste because their attention is called to it. This class of people cannot be too severely condemned for their vulgarity; no satire of them can be too stinging.

## SOCIETY FROM THE THOMAS NELSON PAGE VIEWPOINT.

The View of a Local Social Leader. † What Bishop Tuttle Says. † The Rev. Dr. Holland Supports Mr. Page Somewhat. \* A View by Dr. Nicolls.

WRITTEN FOR THE SUNDAY REPUBLIC. Are ostentatious display, vulgarity and a desire for notoriety the predominant characteristics of society in all the large cities of the country?

Thomas Nelson Page, the famous American author, has said that society, or, at least, a goodly part of it, mistakes notoriety for fame, transgresses for splendor and prominence for exaltation. His remarks created a furore in Washington, New York and Newport society, and are being discussed with more than passing interest here.

In Washington Mr. Page found many to support his criticism, and many who disagreed with him. His remarks are the chief topic at his home, and his friends and critics are ranged in two camps. He is president of the Chevy Chase Club, and has been a leader in the literary world, as well as in society and religion. In speaking of "American Home Life" at York Harbor, Me., he said:

"Unfortunately for our reputation, the phase of home life which is most frequently brought into public notice, in one which, if it can be called home life at all, is certainly not representative of American home life, is that which is found in certain peculiar circles of certain large cities in this country. It has not even the virtue of having its vices sincere. "A preacher—I have no doubt, a good preacher and a great man—preached the other day before this people, or that segment of them that goes to church, a sermon calling their attention to their duties, in plain and vigorous language, for which he has been much and justly praised in the newspapers of the country. But the Reverend Doctor Hamilton is the rector of a New York church, and the New York in which his church is situated is not the least provincial section of this country. It arrogates itself to be a sort of sacred and forbidden city within the outer city of New York proper. "The major portion of the congregation which he addressed at Newport the other day belongs to that New York, and to such

assemblages as can buy a holding within its borders, and the Reverend preacher, in order to make his sermon go down with his congregation, used an argument which, in the interest of American civilization, I must reiterate. He told them that they must remember that fifty millions of American citizens had their gaze fastened upon them, and looked to them as their exemplars, applying their energies and spending their lives in endeavoring to emulate them.

"I know not how to characterize such nonsense, except in the plain vernacular. With such incredible flattery pouring into their ears, no wonder that little set of gilded imitators of foreign fashionable life have their bearings, become blinded and fall into the ditch of folly and profligacy.

"I make so bold as to assert that not only are there not fifty millions of people in this country who sit with envious, if not longing, gaze, fastened upon that spectacle of divorced and doubly divorced men and women, and the sycophants and parasites, but that, outside of their own circle, there are not a dozen people in all America who do not reprobate and deride their arrogance. "It is true their doings are chronicled and doubtless read by millions in the journals, but so are the acts of freaks and malefactors. And the Reverend preacher doubtless has lived so close to the sources from which these reports have emanated that he has become dazed and lost his bearings; but if he would go abroad—and when I say abroad, I do not mean to other countries, but abroad in this broad land—and see the American people in their homes, he would find that those to whom he addressed himself on that occasion were far from being held in the esteem he stated. They mistake notoriety for fame, brazenness for splendor and prominence for exaltation."

Many of the social leaders of the city agree with Mr. Page that the arrogance of some people in society is reprobated and derided; but on the other hand, they disagree with him when he says that the people of the middle classes do not pay any

particular attention to the doings of society and imitate them as a New York clergyman stated they do. "They argue that there is in all large cities thousands of people striving for social prominence. When they get money they immediately set out to do what they have seen other wealthy people doing. They have probably witnessed nothing but the movements of the common class in society, which seldom does anything in a dignified manner. It is because of this tendency of the poorer classes to imitate the rich that the example set by the plutocratic society of every city is harmful. "One of the most prominent society women of the city says that Mr. Page's criticism is just and merited by the whole of St. Louis society with a few exceptions. 'Society in St. Louis is rapid, trivial and brainless,' she said. 'But it is the best we have, and I make the best of it. Now you must not quote me for I am a society woman, and as it is, and if what I say becomes public there will be an awful storm about my head. But there is much that is good in society, but, of course, that is never noticed or commented upon because it is expected. "It is always more pleasant to speak of the commendable characteristics of our fellow-beings than of their tendencies to err—so much easier for our own comfort to say 'Well done' to everybody and everything than to hold up the faults of our society to the sun that its weak spots may be more easily seen; but, however unpleasant it may be, we are called upon in this life to condemn as well as uphold. "In combating Mr. Page's statement, that the doings of the upper classes do not interest those in a lower social grade, she says: "That an error or transgression committed by society is a very serious matter to our community, every thoughtful person quickly recognizes; serious, not only because it reflects on society itself, but because of its influence on the millions who are ever ready to emulate society's movements and manner.

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"It would take a long time to enumerate all the shortcomings of society, but there are a few spots and stains that appear to me to be unusually prominent. A custom that has become so common as to be almost prevailing is that of young married people to be seen in public with other than their own life partners—women with other women's husbands, or preferably young boys or aged bachelors, and husbands with other men's wives and young girls or widows. In fact, there is many a married woman who thinks it not the smart thing to be seen on parade with her own husband.

"There are too many divorces in society. It is a good thing that society is commencing to show its disapproval of divorces, because society's snub is the best preventive of divorces that I know of. The pulpit or the press does not worry the transgressor much, as the former they never go near and the censure of the latter many of them mistake for popularity—but

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society's cut seems to be more than even the most brazen of them can stand up against. As things are now, a woman has to be very careful in inviting people to her house, for fear that she will send a gentleman beside a lady to whom he is paying alimony. "Another of society's most recent and most dangerous evils arises from the introduction of petty gambling at cards, chiefly at bridge whist. This evil is prevalent in the East, and is fast taking hold here. There are many bright young men in society who have to live on a limited income. They cannot afford to play with those who can afford to lose, so they stay away from functions. In their places we have the chronic bleats, who are no good to themselves or any one else. In conclusion, I would say that the greatest need of society at the present time is better leadership—that of men and women of education, culture and refinement, who have brains enough to think out results before suggesting amusements, and sufficient force of character to stand by their ideas; men and women who have the manly ideas of what constitutes a good time of the distinction between what is elevating and what is degrading to the human nature. Then will the whole body of our society be placed on a more exalting and loftier basis."

The Right Reverend Daniel S. Tuttle, Bishop of Missouri, takes a rather more optimistic view of society. He says: "Society is what women make it. Women are what homes make them. Homes for their best development and influence depend practically upon the entrance into them and the blinding in them in these later days of the world of Christian doctrine and habits. "To hurt public opinion at society in general is neither wise nor right. God intends us to be social beings, and he would have society one of the forces to make us nobler, better and happier. Let not society be maligned, but let guidance and purity and uplift be ministered to it from homes. "This show made by some of the wealthy people in society should be condemned, not only because of its vulgarity, but because

it induces people, who are continually aping the ways and manners of those in a higher social sphere than themselves to go beyond their means in order to seem what they are not. The best people in society, however, do not make ostentatious displays of their wealth. An example of refinement in society may be found in many of the women who go plainly attired to church. "The women of the country have the power to reform society, or, rather, make a new society. I am afraid much of that society that is held up to ridicule is beyond reform. The seat of society being the home, it is obvious that the influence of the home will permeate social life. Let the women spend more time in their homes with their families and less time dilly-dallying at insane functions. "When a woman neglects her home life she takes her hand from every spring of noble influence and loses control of those things that ennoble women and consequently society. Women are the moving force in society. Their actions establish custom and thereby become an influence for good or evil. "The Reverend Samuel J. Nicolls, pastor of the Second Presbyterian Church, believes that Mr. Page's scathing criticism is well deserved by many of those who have a foot-hold in the upper circles of society. He also believes, however, that if Mr. Page had tried he would have found things in society meriting praise as well as those deserving the severest condemnation. "I have no doubt," he said, "that much of Mr. Page's criticism is just concerning parts of society, but it cannot well be applied to society as a whole. If society were entirely as Mr. Page pictured it, it would be an abomination and could not exist. Society as a whole has much to recommend it whether it be that of the rich, middle or lower classes. "It is true there are those who mistake notoriety for fame and brazenness for splendor, but on the other hand there are many cultured and refined ladies and gentlemen who are as closely identified with society as the dabbler whose sole object is to go for the plaudits or ridicule of the

multitude stigmatize society with the vulgarity of their efforts. "But everywhere among the rank weed you can find some good corn growing, and in society circles as elsewhere there is much of good human nature beneath the outer excoriation."

The Reverend Robert A. Holland, rector of St. George's Episcopal Church, says that the criticism applied to New York and Newport society cannot be fairly applied to all society. In Boston and New Orleans, he says, there is a society of culture and brains as well as of money, which is not to be compared to the society criticized by Mr. Page. Such criticism cannot be applied to St. Louis society, he said, because St. Louis has no society. "Mr. Page is a personal friend of mine," said Doctor Holland, "and in every way capable of the fairest and justest judgment of society. He is particularly fitted by birth, breeding and money, and the eyes of a genius for observation of social life to pass judgment on society. I agree with what he says, and can easily understand how that class of society which he rails against would be nauseous to a refined gentleman. "It is the new rich people who make society ridiculous. Men and women who have jumped into wealth from comparative poverty by means of speculation, mining stocks or trusts. They believe that money is the passport to society and it is to the plutocratic society of New York, and as soon as they get it they want to let people know about it. "They believe that the way to get into society is to spend their money. When they commence to spend they make a noise about it so that every one will know they have arrived. Such people are not fitted by birth or education for an existence among refined people. When they get rich they do just what they did when they were poor and it is all the more offensive to people of good taste because their attention is called to it. This class of people cannot be too severely condemned for their vulgarity; no satire of them can be too stinging.

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